

St. Thomas More College
Phil 140 MO1
Test #1

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General Instructions: This test has three parts. Do each question in each part as instructed below. You have 50 minutes to complete the test. No aids are permitted.

Part I

For each of the propositions below, indicate whether it is true or false, using where appropriate, the letter, "T" to indicate truth, and the letter, "F", to indicate falsehood.

1. T An argument in the broad sense generally does not just consist of premises and a conclusion. It may also include other statements that are relevant to the production of a premiss-conclusion argument –e.g. questions to which the conclusions of such premiss conclusion arguments are direct answers.
3. F If an argument has a weak consequence relation, then it is fallacious.
4. F A quarrel is not really an argument at all, but just a fight with words.
5. T An argument may be rhetorically effective but not logically good.
6. F We always ought to avoid argument on topics on which we have quarreled.
7. F If an instance of a certain type of argument is fallacious, then every instance of that type of argument is fallacious.
8. T *Ad hominem* arguments tend to be bad, especially in contexts where we seek knowledge on the matter of the conclusion, but they are in general fallacious only when the attack on the person is neither strategically appropriate nor logically relevant to the credibility of the conclusion.

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9. T One of the main problems with debate as a form of argument is that since fairness consists primarily in abiding with rules that are externally enforced, adversaries may be even more tempted to argue in bad faith: they may try to appear to argue for the sake of soundly establishing a consensus on the truth, but will still be arguing more for the sake of winning.

10. T *Ad hominem* arguments tend to be bad, especially in contexts where we seek knowledge on the matter of the conclusion, but they are in general fallacious only when the attack on the person is not strategically appropriate or logically relevant to the credibility of the conclusion.

Part II

For each argument below, correctly label premisses and conclusions, and then on the basis of this labeling, construct a diagram that represents the inference the argument betokens. Be sure to write out and label any missing premisses or conclusions.

(C₁)
a) Objectivity is not the same as neutrality. For objectivity consists in being disposed to proportion one's convictions according to what the evidence - that is, the grounds relevant to truth or falsehood of propositions - warrants. ^{P₁:} Neutrality, in contrast, consists in being no more disposed to affirm one answer to a question than any given alternative. ^{P₂:} But often one may be disposed to proportion one's convictions according to what the evidence warrants even though one is disposed more towards affirming one answer to a question than towards affirming any of its alternatives. ^{C₁:} So, as I have said, objectivity is distinct from neutrality.

P₁: Objectivity consists in ... proportion one's convictions ... evidence warrants.
P₂: Neutrality consists in being no more disposed to affirm one answer ... than given alternative
P₃: But often one may be disposed ... its alternatives. (can be objective w/o being neutral.) ✓

C₁: Objectivity is distinct from neutrality.

P_1 :
 b) Virtue is right opinion or knowledge. P_2 : Now, if it were knowledge, then it would be teachable.
 P_3 : But there are no generally recognized teachers of virtue. P_4 : The best explanation for this is that
virtue is not teachable. C_1 : So virtue is not teachable. C_2 : It follows that virtue is not knowledge. C_3 :
must be right opinion.

a)

P_3 P_4

 C_1 P_2

 C_2 P_1

 C_3

b) P_3 : There are no... teachers of virtue.
 P_4 : The best explan. ... virtue is not teachable.

 C_1 : Virtue is not teachable.
 P_2 : If it were knowledge, it would be teachable.

 C_2 : Virtue is not knowledge (C_1 & P_2)
 P_1 : Virtue is right opinion or knowledge.

 C_3 : Virtue must be right opinion. (C_2 & P_1)

Write
 initial
 premisses
 at the
 top.

c) Since P_1 every ancestor of an ancestor of someone is an ancestor of that person, C_1 : Isildur is an ancestor of Aragorn, for P_2 : Isildur is an ancestor of Arathorn and P_3 : Arathorn is a parent of Aragorn.

P_3 : Arathorn is a parent of Aragorn.

P_4 : [Parents are ancestors.] \Leftarrow common knowledge \leftarrow Good

C_2 : [Arathorn is an ancestor of Aragorn.] Missing intermediate conclusion

P_2 : Isildur is an ancestor of Arathorn.

P_1 : Every ancestor of an ancestor of someone is an ancestor of that person.

C_1 : Isildur is an ancestor of Aragorn.

($C_2, P_2, \& P_1$)

P_1
 P_2
 P_3
 $[P_4]$
 $[C_2]$

 C_1

Initial premises must be written in the uppermost column.

Part III

For each of the arguments below identify which of the following types of *fallacy*, if any, it illustrates. If none of the fallacies listed below is illustrated in a given case, then write "None"; otherwise write the name of the fallacy illustrated. (2 marks for each question)

Ad baculum Fallacy Abusive ad hominem Fallacy Circumstantial ad hominem Fallacy

Ad populum Fallacy: Boosterism Ad populum Fallacy: Popularity

Ad Misericordiam Fallacy

a) After listening to the testimony of Dr. Michael, a climatologist from Harvard, on the problems with the Kyoto Protocol, another climatologist argues as follows: On its own, Professor Micheal's testimony should not yet be relied upon, since he is known to have misrepresented the results of other climatologists' research and his own research has been heavily funded by oil companies.

~~Circumstantial ad hominem~~

None.

(No fallacy. Circumstantial ad hominem has relevant consequence relation.)

b) If we do not develop a plan for abiding with the Kyoto Protocol, then we will very likely continue to produce greenhouse gases at rates even greater than the present rate. The ecological consequences of such a continuation would be catastrophic. So we had better take the first step in reform and try to develop a plan for abiding by the Kyoto Protocol.

None.

c) I don't care what evidence Bush says he has that, under Hussein's orders, the Iraqi military has been producing chemical, biological and nuclear weapons. We all know Bush's real motives for war. He just wants control over Iraq's oil. So nothing Bush says to support this war should be accepted as true.

Circumstantial ad hominem fallacy.

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d) The statement, that every proposition is simply false, is groundless. For any one who attempts to defend it refutes himself by his own action..

none.

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e) The government has no right to set limits on our company's carbon dioxide emissions. For if any such controls are implemented, we will simply move our company and all its jobs to another country.

ad baculum fallacy

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f) Clearly, no god or divinity exists. For the only reason some people say God exists is that they can't accept the obvious truth that the world is in itself quite without any purpose, for given its implications for the good of human life, they find this thought too frightening to consider.

circumstantial ad hominem fallacy.

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g) In defence of his client, who has been charged with attempting to steal a bicycle, a lawyer argues as follows: My client pleads guilty on the charge of theft. But I wish to remind your Honour that this is my client's first offence. Moreover, my client's offence is a minor one, one for which his only motive was that without a bicycle he, his wife and children would be once again in a state of abject poverty. So though we may not excuse his theft, we think that, in this case, mercy should be shown and he should not be sentenced to any term within prison. Instead, we ask for a sentence of service within the community.

none.

(ad misericordium argument.)

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h) Reporting on an exchange between his friend, Jones, and Smith, of whom he has little or no personal knowledge, a man argues as follows: Jones says that, on the matter of religion, you cannot reason with Scott, since Scott is a zealot. Perhaps what he says is true. But given that he is himself a zealot, I can't accept this statement, at least not yet.

(Note: A zealot is a person who has extreme convictions far in excess of that which the evidence warrants.)

circumstantial ad hominem fallacy.

X

i) Why should you accept that existing species of animals very probably evolved from other species over millions of years? Though biologists disagree over the *manner* in which they have evolved, almost every recognized authority on the subject agrees that the fossil records show that existing species have evolved from other species.

ad populum (boosterism)

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X

j) After Glaucon has argued that certain great leaders of Athens probably did not think that virtue was teachable, since, as he said, they had sons whom they did not raise to be virtuous, Anytos, one of the men who was later to charge Socrates with impiety and the corruption of the young, warns Glaucon: What you say of the leaders of Athens is not acceptable. You should remember that we Athenians will not listen to such arguments quietly. You need only remember the case of your friend Socrates.

(Note: Socrates was tried, convicted and executed in Athens on the charge of impiety and the corruption of the young.)

ad baculum fallacy.

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